

THE
CHRISTIAN DISCIPLE.

No. 8.

AUGUST, 1814.

VOL. II.

ACCOUNT OF ARCHBISHOP TILLOTSON,
Abridged principally from a life of him, written by Rev. Thomas Birch.

Continued from p. 197.

To the sermons of the Archbishop in support of the Trinity, Mr. Firmin, not being convinced by them, published a respectful answer, in which he gives the reasons of his dissent; but, in a spirit very different from controversial writers in general, calls the Archbishop *the common father of the nation*; and acknowledges, that he instructs the Socinians themselves with the air and language of a father, not of an adversary or judge.

Very different from this commendable spirit was the temper shown in a publication, which soon after made its appearance, in which the Archbishop is said to be owned by the atheistical wits of England, as their primate and apostle. His principles are styled diabolical, and are represented to have deeply poisoned the nation.

To such malignant attacks, which were incessantly aimed at his reputation, the Archbishop condescended to make no reply. But he soon published another volume of sermons, in the preface to which he expresses his

hope, that he should, for the remainder of his life, be released from the unpleasant work of controversy about religion, and resolves to turn his thoughts to something more agreeable to his temper.

Dr. Jortin remarks, "Dr. Tillotson printed his sermons on the Divinity of Christ to vindicate himself from the charge of Socinianism. I have been told, that Crellius, a Socinian, and descendant from the more celebrated Crellius, who used, when he came over hither to visit the Archbishop, and to converse with him, justified him on this head, and declared that Tillotson had often disputed with him in a friendly way upon the subject of the Trinity; and that he was the best reasoner, and had the most to say for himself of any adversary he had ever encountered.

"But then" says Dr. Jortin, "Tillotson has made some concessions concerning the Socinians, which never were, and never will be forgiven him, and has broken an ancient and fundamental rule of theological con-

troversy,—*Allow not an adversary to have either common sense or common honesty.*”

By way of contrast, behold the character of the same persons by Dr. South. “The Socinians are impious blasphemers, whose infamous pedigree runs back, from wretch to wretch, in a direct line to the devil himself; and who are fitter to be crushed by the civil magistrate, as destructive to government and society, than to be confuted, as merely heretics in religion.”

Throughout the whole of his Archbishoprick, he bestowed great attention on reforming abuses in the church. Among others he was desirous, that the clergy should be obliged to reside in their respective cures.

He was engaged in effecting this object with his particular friend, bishop Burnet, when he was arrested in the midst of his progress by death.

Notwithstanding his unwearied efforts to do good, and the remarkable serenity of his temper, the malice and party rage of his enemies were displayed toward him in all the forms of insult. Soon after his promotion, while a gentleman was with him, who came to compliment him upon it, a packet was brought in sealed and directed to his Grace. On opening it, there appeared a mask, but nothing written. He threw it carelessly among his papers; and, on the gentleman’s expressing great surprise and indignation at the affront, his Grace only smiled, and said, “this is a gentle rebuke, if compared with some others, that lay before me in black and white.”

Nor could the series of ill treatment, which he received, ever provoke him to revenge. But on a bundle of libels, found after his death, he put this inscription. “*These are libels. I pray God forgive them; I do.*”

He united with the Queen in persuading Bishop Burnet to write an exposition of the 39 articles. On receiving the work in manuscript, he returned the Bishop a letter, in which, among other things, he says, “In the article of the Trinity you have said all, that, I think, can be said upon so obscure and difficult an argument. The greatest danger was to be apprehended from the points in dispute between the Calvinists and Remonstrants; in which you have shown not only great skill and moderation, but great prudence in contenting yourself with representing both sides impartially, without any positive declaration of your own judgment. The account given of the Athanasian creed seems to me no wise satisfactory. *I wish we were well rid of it.*” How desirable is it, that the same aversion to all damnatory articles of faith were more common among the professed defenders of truth!

He did not long survive the writing of this letter; for, on Sunday, 18 November, he was seized with the palsy in the chapel at Whitehall, which almost wholly deprived him of speech. He succeeded however in thanking God in broken language, that he was quiet within, and had nothing then to do, but to wait the will of heaven. He expired in the arms of his friend

Mr. Nelson, on the fifth day of his disorder, being 22 November, 1694, aged 65.

The sorrow for his death was more universal, than had ever been known for a subject. Bishop Burnet preached his funeral sermon from 2 Timothy iv. 7. "I have fought a good fight," &c.

In his domestic relations, his friendships, and his commerce with the world he was easy and humble, frank and open, tender hearted, and bountiful to such an extent, that, while he was in a private station, he laid aside two tenths of his income for charitable uses. Though he enjoyed several preferments before his archbishoprick, and though he filled that post above three and a half years, yet he did not improve his fortune, as his predecessor had done.

A decent but grave cheerfulness made his conversation as lively and agreeable, as it was useful and instructive. He was always in good humour, always the same, both accessible and affable. He heard every thing patiently; and was not apt either to mistake or suspect; his own great candour disposing him to put the best construction, and to judge the most favourably of persons and things. He was never imperious nor assuming; and, though he had a superior judgment to most men, yet he never dictated to others.

In his office he was not only a constant preacher, but diligent also in all the other parts of his duty; for, though he had no cure of souls; yet few had laboured so diligently in visiting the sick, in comforting the

afflicted, and in settling such, as were either wavering in opinion, or troubled in mind.

He had a great compass of learning. His love for the real philosophy of nature, and his conviction, that the study of it is a solid support of religion induced him to become an active member of the Royal Society, composed at that time of the greatest men of the age.

He always endeavoured to maintain the christian doctrine in its purity; but he avoided disturbing the peace of the church with particular opinions, or an angry opposition about more indifferent or doubtful matters. He lived indeed in great friendship with men, who differed from him. He thought, that the surest way to bring them off from their mistakes was by gaining upon their hearts and affections.

In an age of such remarkable dissoluteness as was some part of that, in which he lived, he judged, that the best method of putting a stop to the growing impiety was first to establish the principles of natural religion, and from that to advance to the proof of christianity and the scriptures.

He thought, that the less men's consciences were entangled, and the less the communion of the church was clogged with disputable opinions and practices, the world would be the happier, conscience the more free, and the church the more quiet.

The scriptures were the rule of his faith, and the chief subject of his meditations. He judged, that the great design of christianity was to reform men's

natures, to govern their actions, to restrain their appetites and passions, to soften their tempers, and to raise their minds above the interests and follies of the present world to the hope and pursuit of endless blessedness. He looked on men's contending about smaller matters, or about subtilties relating to greater, as one of the most likely means of defeating the true design of Christ's mission; and that, while controversialists are engaged in forming parties and settling opinions, they become proportionally remiss in those great duties, which were chiefly designed by the christian doctrine.

The moderation of his temper and principles occasioned him, as well as Mr. Chillingworth and others of the best and greatest men of their times, to be stigmatized with the name of Latitudinarians by persons of very opposite characters. His gentleness toward the Dissenters was attended with the desired effect of reconciling many to the communion of the established church, and almost all to a greater esteem of it, than they had before entertained.

His abilities, as a writer, have been acknowledged and celebrated by adequate judges. Dryden owned, that, if he had any talent for prose, it was owing to his acquaintance with his Grace's compositions. Dr. Swift applies to his compositions the epithet of *excellent*. Addison regarded his writings, as the ground work of

an English Dictionary, which he intended to publish.

The death of the Archbishop was lamented by Mr. Locke in a letter to Professor Limboreh, not only as a loss to himself of a zealous and candid inquirer after truth, whom he consulted freely in all doubts upon theological subjects; but also as a very important one to the English nation, and the whole body of reformed churches.

His death also deeply affected their Majesties King William and Queen Mary. The Queen could not speak of him without tears. His Majesty used often to declare, that *he was the best man, whom he ever knew; and the best friend whom he ever had.* His regard for the Archbishop extended to his widow. The Archbishop left nothing to his family, but the copy of his posthumous sermons; which however was sold for twenty five hundred guineas. His Majesty allowed her £600 a year, till her death, which happened, 20th January, 1702.

His posthumous sermons were first published by his chaplain, Dr. Ralph Barker. They were digested into a volume of maxims by Mr. Laurence Echard. They have been translated into several of the modern languages of Europe, and, to the present day, they are deservedly ranked among the very best sermons, which have issued from the English press.

Illustrations of passages in the New Testament, which refer to sentiments &c. among the Jews in the time of our Saviour.

33.

John ii. 18—23.

THE principal fact which is here related of our Lord, is one of the most remarkable of his life. Indeed there is nothing in his life, which bears any resemblance to it. That Jesus, such a model of meekness, benevolence, forbearance and forgiveness;—who was always willing to suffer for others;—who was almost incessantly employed in alleviating human suffering;—but who on no other occasion exerted his authority for chastisement, nor opposed persecution, nor even the grossest vice by violence;—that Jesus should have “made” for himself “a scourge of cords,” and forcibly expelled even from “the temple, those who sold oxen, and sheep, and doves, and the money changers, and poured out the changers money, and have overthrown the tables;”—this is an event on which the mind of a considerate reader pauses; on which it asks, if more information of the attendant circumstances may be obtained, than are recorded by the evangelists. We have not indeed much to offer. But the little which we possess may not be unacceptable to some of our readers; and we will comprise it in as short a compass as possible.

In the grounds belonging to the temple, were three courts. 1. The court of the priests, in which stood the altar of incense. 2. That into which the Jewish people, and they who had been

circumcised could enter. 3. The court of the Gentiles. This last encompassed the temple, and the other courts. It was enclosed within a wall, about thirty feet high, on the top of which were chambers, or galleries, supported by the wall on the outer side, and by rows of columns within. It was separated from the second court by a low step, or wall, on which, at proper distances, was the inscription in Greek and Latin, “let no stranger enter into the holy place.” This court of the Gentiles, being intended for the worship of all strangers, explains our Lord’s expression, “my house shall be called *the house of prayer for all nations*;” but the Jews, thinking it to be, at least in comparison with the others, profane or common, had made it not only a common market, but a scene at once of sacrilege and extortion.

The court of the Gentiles was a square of 500 cubits, that is, 750 feet on each side. It contained several buildings for different uses. Solomon’s porch was on the eastern side. Here it was that our Saviour was walking at the feast of the dedication; (John x. 23.) and here the Sanhedrim, or great council met, in our Saviour’s time; having forsaken the chamber in the court of the priests, in which they had been accustomed to assemble. This enclosure had five gates, which were guarded by the Levites; and it was unlawful for any one to enter it with a stick or purse in his hand; or

with shoes, or dusty feet; or to cross it, in order to shorten his way. But notwithstanding the sanctity of the place, wine and salt, sheep and oxen, and whatever was requisite for their sacrifices was daily exposed there for sale; and as greater supplies of these articles were wanted at the time of the passover, a much greater number of people than usual was assembled there for traffic. Besides, as the law required that every Jew should pay a half sheekel every year, for the service of the temple, there were money changers stationed in this market, who, for a small profit, gave small for larger money; but from him who had no money to exchange, says Maimonides, they extorted his pledge, and even his very garment. It was impossible that our Lord should behold this abuse without strong emotions; and that it had become very gross, is made certain by the mode which he adopted of correcting it. It could have originated only in great looseness of religious sentiment; and it could not fail of depraving the sentiments in which it originated. Hence it was that he exercised upon these persons, this very unusual severity; and the very circumstance, that no direct resistance was attempted, shews that, greatly as the Jews had lost their religious and moral sensibility, they were sensible of the guilt of this intrusion into the holy place, and of the punishment to which it might justly have exposed them, had their own priests and rulers been faithful to their duties.

That the Jews at this time were capable of great and most daring profanations, we have reason to infer from the testimony, which their own historian, Josephus, gives of them but a very short time afterwards. I quote this testimony in this connexion, because it forcibly vindicates the conduct of our Lord, in this peculiar exertion of his divine authority; and if our readers will recur to the many apparently severe expressions, which Jesus either uttered concerning the Jews, or immediately addressed to them, they will perhaps be more sensible of the justice of his censures, as well as of the dreadful, the unparalleled sufferings, in which their iniquities finally involved them. "I cannot say it without regret," observes Josephus, "yet it is my opinion, if the Romans had delayed to come against these wretches, and to destroy Jerusalem, it would have been swallowed by an earthquake, or overwhelmed by a deluge, or as Sodom, consumed by fire from heaven; for it contained a generation of men more wicked than were those, who had suffered from such calamities." *De Bel. Jud. I. 5. c. 13. § 6.*

Concerning the time which, the Jews said, was employed in building their temple, see Lardner's *Credibility of the Gospel History*. v. 4. p. 238 and seq. and Macknight's *Chronological Dissertations*, prefixed to his *Harmony of the Gospels*, Diss. 5. —On the first part of the text, see Whitby and Lightfoot on *Matthew*, xxi, 12.

SKETCH OF THE LIFE AND CHARACTER OF
MR. DANIEL SARGENT JUN.

THIS interesting youth, whose remains have lately been committed to the silent tomb, was the eldest son of Ignatius Sargent, Esq. of Boston, and was born in Gloucester, Massachusetts, January 31st, 1797. From the limited sphere in which infancy is generally destined to move, the actions of childhood are generally local, and afford but little interest except to immediate connexions. It is the unanimous testimony of all these that in his earliest years he always manifested the same disposition which afterwards ripened into philanthropy, and excited him to constant activity in promoting the happiness and alleviating the miseries of all around him. Every action expressed a goodness of heart and a delicacy of feeling which gained the love of all. So early was he impressed with that "fear of God which is the beginning of wisdom," and so early did the principles of religion appear to influence his conduct, that it may with propriety be said, "he was sanctified from the birth." Indeed he himself observed to a friend that he could not recollect when he was first impressed with a sense of religious truth. His zeal began to discover itself in a remarkable manner at a very early age. When no more than three years old, he has been known to collect a number of his play mates in some retired room, for the purpose of devotion. This fact is well attested by many who witnessed these meetings, and were

astonished at the fervency and regularity with which they were conducted. Before he was seven years old he would read the scriptures and deliver short discourses in the presence of some of the family, or, as it sometimes happened, at the house of a friend. One circumstance, which happened about this time, will serve to illustrate this part of his character. Having been reproved for preaching a little out of season, he, in self-defence, immediately delivered another address from Luke ii. 49. "Wist ye not that I must be about my Father's business?" As he advanced in years, this spirit, under the guidance of reason and prudence, was productive of many beneficial effects. Even at this age he discovered an ardent zeal for the instruction and religious improvement of his beloved brother and sisters, and lost no opportunity to promote their spiritual interest. His kind and careful attention to every minute circumstance that could contribute to the temporal ease or happiness of the domestics, evinces his generous disposition. He was indefatigable in his exertions to impress upon all around him the value and importance of practical piety and moral excellency. In order to effect this invaluable object he often put such books into their hands as were calculated to interest their feelings, and improve their hearts. About this time his family removed to this metropolis; and at the age of eleven years he

entered the public Latin Grammar School. He, however, soon left this school and entered a private seminary under the care of Mr. Clap. Here a fair field was opened for the expansion of his genius and his rapid progress in his studies equalled the highest expectations of his friends. While in this school he founded a society for the suppression of profane swearing. He was likewise a member of a society for the promotion of eloquence, and another for the improvement of composition.

In the winter of 1812-13 his studies were interrupted by a severe fever which for a long time threatened to terminate his earthly existence. He endured his sufferings, which were peculiarly severe, with a composure and resignation truly surprizing.

He gradually recovered and resumed his literary labors with increased ardor. He seemed from the time of his recovery to have a presentiment of his early dissolution, and determined to lose no time in acquiring knowledge, and "that wisdom which cometh from above." He often conversed about his departure with his most intimate friends, and appeared to derive a melancholy pleasure from the contemplation of his final change. He frequently hinted at it in his letters to his friends. In one dated January 16, 1814, he observes, "It is a delightful thought that though we are often here obliged to separate, yet we shall soon be united in an eternal friendship in the world of love." In another, dated January 25, only three days before his last

sickness, he says, "True it is that the nearest and dearest friends must be separated, and scarcely ever do I retire to rest without reflecting that I am one day nearer being separated from you."

The following circumstance will show the submissive temper of his mind. On the next day after the interment of an aged relative, December 1813, to whom he was particularly attached, he observed to a friend that he felt quite unwell. Upon being asked what was the matter, he said, "I fear I took cold while visiting our family tomb yesterday morning. I spent an hour there, continued he, in reflecting how near I came to becoming a tenant of that house in my late sickness. But I had no fear of death, for I felt perfectly resigned to the will of my Heavenly Father." But a few days before he was confined to the house by his last illness, while suffering from a pain, which for a long time he had felt in his side, he observed to the same friend, "My Heavenly Father has seen fit to visit me with a great deal of pain and sickness, but it is all for the best, and why should I complain?"

His unremitting attention to study materially injured his constitution, which was never robust, and had not yet perfectly recovered from the debility occasioned by his former sickness. Several months preceding his last illness he complained of a pain in his left side which was often-times severe; but he did not relax from his studies, until he was confined to his chamber, January 28. The pains which accompanied his fever were vio-

lent and exeruciating, but never once was he known to murmur or repine at his lot. When writhing with extreme agony, seldom did he even make mention of his sufferings, and his attention was less directed towards himself than towards his sympathizing friends. In the midst of these sufferings, with the utmost serenity and composure, he made a sort of will, which he committed to the care of his eldest sister. About this time he observed to a friend who called to see him, "I do not think that I shall ever go out again, but I am prepared, and that is a great thing." His pains, however, gradually subsided, and his friends were flattered with the pleasing hope that he would be again restored to health; but their hopes were delusive, for his disorder was beyond the reach of human skill. During the whole of his illness, prayer was his frequent employment; and when he was unable to read himself he would cause the scriptures to be read aloud to him. He always expressed the liveliest gratitude for every attention which was paid him by his anxious relatives and friends. Every look beamed with love and affection, and every word expressed the goodness of his heart. In this state of heavenly serenity and peace he beheld the disease preying upon his frame, and with a cheerful resignation awaited the approach of death. He expressed no fear or dismay, for every thing declared that his work was done, and that he was prepared to go.

On Sabbath night, April 17,
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he fell into a profound sleep, from which he was with difficulty awakened late next morning. He continued lively and attentive until about eleven at night, when some expressions of regard to a friend who stood by him, were the last words which he voluntarily spoke, and appeared to understand. From this time he seemed wholly insensible to every thing around him, except in a few instances, when he appeared to notice the tender embraces of his fond parents, and relatives. He continued thus to linger on the brink of eternity until Thursday evening, when at a quarter past nine, he expired.

As a scholar, Sargent ranked high among his literary associates, although his studies had been greatly retarded by sickness and a weak constitution. He had acquired a considerable knowledge of the Greek and Latin, as well as of his vernacular language, and was quite an adept in general literature. His diligence in his studies and activity in his other employments were very astonishing. He was always employed and had acquired the art of doing much in a short time. His ideas always flowed with the greatest rapidity, and he wrote with remarkable celerity and dispatch. In English composition he particularly excelled; and it is to be lamented that of all he had written, but a few pieces remained. A few months before his last illness he collected and burnt all of his early productions, among which were about one hundred and fifty of his juvenile sermons.

As a proof of the rapidity with which he composed, we are enabled to state, that the little volume of "Original Tales," which was published during his sickness, (December 1812,) was written in the leisure hours of about two weeks. While we are upon this subject, it is but justice to state, that this little work was published under so many disadvantages that it is by no means a fair specimen of his abilities, even at that time. It was never his wish that any of his productions should ever appear in public; and he often lamented that he ever suffered himself to be prevailed upon to publish. His letters always glowed with the same love and benevolence which filled his breast. They were always affectionate and kind, and from them a good judgment may be formed of the warmth of his feelings, and the excellency of his disposition.

A few months before his confinement he assisted in forming a society for the improvement of composition, in which he took a deep interest, and for whose welfare to his latest moments he always expressed the most affectionate regard. So great was the respect which the Society entertained for his talents and virtues, that without any previous concert they elected him their president at the first regular election, although every other member was his superior in age. The dignified and delicate manner in which he performed the duties of this station called forth at the time their warmest praise, and will long be remembered with gratitude. The style of his

compositions was glowing and nervous, and his eloquence commanded the attention and interested the feelings of every auditor. There was a peculiar energy, an indescribable charm in his delivery, which found its way to the heart. When he was engaged it was impossible to behold him without awe, while the animation which spread over his countenance gave him the appearance of some superior intelligence; but when he had ended he became again the same humble and affectionate friend, the same sociable and unaffected companion.

In his friendships he was ardent, sincere and disinterested. He sought not the friendship of those whose wealth, grandeur, or elevated stations were their only recommendation. He received the deserving wherever they were to be found, and merit alone was the qualification for his esteem. His friendship when once fixed, could with difficulty be shaken. It was a steady and constant flame, which was continually cherished by the kindest affections, and imparted a like heat to all who felt its animating influence. Free and unreserved himself, he detested hypocrisy or affectation in another, and where he bestowed his whole heart he expected a like return.

Religion with him, was not a mere form; still less was it a wall of separation between him and his brethren. It was a living, an operative principle, which led him to active and unremitting exertions in the cause of humanity and benevolence. He con-

sidered all men as children of the same Parent, and therefore he did all in his power to alleviate their miseries, and promote their happiness. In imitation of his Master, he literally went about doing good. In him the poor found a liberal benefactor, the sick found relief, and the afflicted consolation. Long will the fatherless cherish with fond regard the memory of the orphan's friend. Instances of such active benevolence, at so early a period, are but rarely found. Now he is gone we may record one of the many acts, which, had he lived, would have remained a secret. In the summer of 1813 he applied for the admission of two destitute children into that ornament of the town, the Female Asylum. He was informed that the funds of the institution were inadequate to bear that additional expense, except a certain sum of money could be procured. He immediately headed a subscription paper, the amount required was soon obtained, and the children received into the Asylum.

Prayer was with him a favorite duty, and from his earliest infancy he daily and constantly practised it. His petitions were always fervent and earnest, and breathed forth a spirit of unaffected piety, benevolence and love. He was constant in his attendance upon public worship, and frequently enjoined this duty upon all with whom he had any influence. While there, the seriousness of his deportment and his devout attention were marked by all. He had an extensive and critical knowledge

of the holy scriptures, for he had made them the study of his life. It had long been his wish and fixed determination to dedicate his life to the work of the gospel ministry. This was the darling object of his heart, and to this all his exertions were directed. Fondly had his friends indulged the hope that ere long they should see him proclaiming the glad tidings of salvation, and breaking the bread of life to a perishing world. But his early death has blasted many fond expectations, and emphatically declares that disappointment is the lot of man. If such were his sentiments, it may be asked, "why did he not make a public profession of his belief?" We answer, that the same spirit which led him to think well of others induced him to think humbly of himself; and this fear of his unworthiness prevented it at an earlier age. But before his sickness he had fully determined upon it, and he would ere this have been numbered among the church of Christ on earth, had he not been so early translated, as we trust, to the society of the blessed above.

He always expressed the most decided detestation of flattery. Although he was continually loaded with praises by all who knew him, still was he uncorrupted; and amidst all the honors which were deservedly heaped upon him, he continued the same modest and humble christian. His manners were gentle and unassuming. The religion, which he believed, had infused its spirit into all his actions. There was an urbanity and ten-

derness in his deportment which never failed to command respect. With the great he was dignified, sociable with his equals, and kind and attentive to his inferiors.

In the relations of a son and a brother he was a pattern of every thing dutiful and lovely. He studied by every means in his power to promote the happiness of his beloved parents, brother and sisters. Their prosperity appeared to be his prosperity, and their happiness his own. The anguish which has pierced their hearts at his departure emphatically declares how they loved him. He was indeed amiable in his life, and in his death lamented.

Such was the character which we have attempted to delineate. We are aware that the description must be very imperfect, for the deceased possessed many, very many peculiar excellencies, which could be felt and observed, but which it would be impossi-

ble to describe. The death of such a youth calls loudly upon his survivors to hold themselves in readiness to follow after him, and it is peculiarly proper that the "living should lay it to heart." It is moreover a duty we owe to ourselves and to posterity, to record the memory of his worth, and to perpetuate, and make known his example, that its influence may not be lost to society. The loss of such characters to the world it is impossible to estimate. We all notice the flower that prematurely blows, and we are more apt to mark its decay, but we do not think it less a flower because it bloomed so soon. We should be cheered with the reflection, that as its seeds were the first which fell to the earth, so they will be the first to rise again, adorned with fresh beauties, and invigorated by the enlivening beams of a purer sky.

MUTATIONS OF ORTHODOXY AND HERESY. No. II.

WE have already shown in one particular that orthodoxy and heresy have changed sides and mutually supplanted each other. We shall now present another instance of a similar change.

In the Assembly's Catechism we read thus:—"Justification is an act of God's free grace, wherein he pardoneth all our sins and accepteth us as righteous in his sight, *only for the righteousness of Christ imputed to us*, and received by faith alone." In the confession of faith of the same res-

pectable and orthodox Assembly it is also said, that "Christ by his obedience unto death did fully discharge the debt of all those who are thus justified, and did make a proper and full satisfaction to his Father's justice in their behalf."

Such was the orthodoxy of former times; but at the present day those who consider themselves as the orthodox say—"That though believers are justified through Christ's righteousness, yet his righteousness is not transferred to them. For

"1. Personal righteousness can no more be transferred from one person to another than personal sin.

"2. If Christ's personal righteousness were transferred to believers, they would be as perfectly holy as Christ, and so stand in *no need of forgiveness*. But,

"3. Believers are not conscious of having Christ's personal righteousness, but feel and bewail much in dwelling sin and corruption. And

"4. The scripture represents believers as receiving only the *benefits of Christ's righteousness*, or their being pardoned and accepted for Christ's righteousness sake."*

According to modern orthodoxy, Christ did *not* "by his obedience unto death fully discharge the debt" of believers, as the Assembly asserted;—on the contrary these orthodox men maintain that believers have occasion to pray, "forgive us our debts," which would not be the case if their debts had been "*fully discharged*" by the obedience and death of Christ. Nor do they believe that the righteousness of Christ is "*imputed*" to believers according to the *old* orthodox theory, but that God shows favor to believers for Christ's sake, as David showed favor to Mephibosheth for his father Jonathan's sake.

To be orthodox fifty years ago it was necessary to believe that all mankind sinned in *Adam*, and that his sin was *imputed to his posterity*; that the sins of the elect were *imputed to Christ*, and that he "*fully discharged the*

debt;" also, that his righteousness was *imputed* to believers, or accounted as their righteousness. But so great has been the change, that to be orthodox at the present time we must believe, that all those doctrines are contrary to truth. Still however we believe that there have been very excellent men on each side of these questions. We may hereafter mention other changes in orthodoxy and heresy; but from what has already been exhibited, we seem to be taught one or another of the following lessons: 1. That our orthodox forefathers were under a great mistake in supposing that a belief in their peculiar opinions was *essential* to piety and salvation; or 2. that the orthodox of the present day are in the road to ruin; or 3. that the terms of acceptance with God are so variable that a person may be safe by assuming the fashion of orthodoxy which happens to be current in his own time; or 4. that true piety and salvation depend on something more stable and uniform than the mutable fashions of reputed orthodoxy. Happy will be the fruit of these exhibitions, if by attending to them, we and all our readers shall be brought to act on the principle, that for a person "to love God with all the heart, and with all the understanding, and with all the soul; and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices." On this ground good people of every sect may dwell together in unity.

* Miss Adams' View of Religions, Article *Hopkinsians*.

ON THE PROBABLE INFLUENCE OF BIBLE SOCIETIES.

WHILE Bible Societies are multiplying in various parts of the world, it may be useful to consider their tendency and probable effects. That their influence must be *great*, cannot reasonably be doubted; if it must also be *good*, the existence and rapid extension of those societies may well be matter of joy to the christian world. In some former Numbers of this work occasional and brief remarks have been made on the probable effects of such societies; but the subject demands a more ample discussion. We cannot however promise so full a discussion as the subject requires; a few particulars will be mentioned which appear to us of an encouraging nature.

First. The Bible Societies have a direct tendency to excite attention and give celebrity to what is believed to be the best book in the world. Various attempts have been made to invalidate the authority and reputation of the scriptures, and these efforts have not failed to produce considerable effects. But the union of the various sects of christians in Bible Societies, for the purpose of placing the scriptures in the hands of people of every nation and every class, cannot fail to give celebrity to the book and excite uncommon attention. Suppose such united efforts of the various sects in favor of any other book, what would be the probable result? Would not people in general be impressed with the idea that the work must be of great value? Many of those

who had before only looked into it with indifference, would be excited to give it a more thorough perusal; and those who had never seen it would naturally inquire for it, and read it with raised expectations of finding something worthy of their regard. Should a book, thus recommended by the united voice of various denominations, be placed in the hands of the destitute by an act of charity or beneficence, with what gratitude and joy would they accept the gift, and with what cheerfulness would they examine its contents! Similar effects in relation to the Bible must be produced by the united exertions of christians through the medium of Bible Societies; and these effects will probably be the most powerful antidote against the deleterious influence of infidel publications. In proportion as these societies prosper, infidelity will become unpopular, and the Bible will rise in general estimation. However valuable a book may be in itself considered, its usefulness must greatly depend on its popularity; and no reflecting person will deny, that the efforts of the Bible Societies have a tendency to secure the popularity of that book of *books*, which they gratuitously bestow on the poor, and sell to others at reduced prices.

Second. These societies must have a favorable influence in abating the unfortunate prejudices which have existed in the minds of different sects of christians one toward another. The more any person of candor and dis-

cernment becomes acquainted with the different sects, the more it is believed his mind will be impressed with these facts;—that goodness of heart is not limited to any one sect; that there are persons of opposite characters in each, some who are really amiable, and some who are very imprudent and very wicked; and that among persons professedly of the same sect, there are a great variety of discordant opinions, as well as between persons of different sects:—of course he will gradually be brought to this charitable and just conclusion, that as “in every nation,” so in every sect, “he that feareth God and worketh righteousness is accepted of him;” and that the vicious and impenitent will be disapproved to whatever sect they may belong.

Through the influence of prepossessions, which in many cases have been artfully and wickedly excited, the ministers of different denominations have been too much estranged from each other, and unhappily alienated. These prepossessions of ministers have been diffused through their respective circles, so that in many instances persons of the most amiable characters have been led to view each other as aliens from the commonwealth of christianity, as strangers to the grace of God, and as enemies to the gospel of his Son. Now the Bible Societies bring together in the same benevolent meetings, ministers of various opinions. They have opportunity for personal acquaintance, and to give and to receive evidences of mutual regard to the

interest of our common Lord, and respect for the sacred oracles. The effects of these meetings and of this occasional intercourse, will gradually remove the misapprehensions which each had entertained of the character of others. Their united exertions to send the bread of life to every class of men who are destitute, must naturally abate their prepossessions, and excite a measure of that love one to another, by which men are to be known as the disciples of Jesus. As much as we disapprove of the uncharitable spirit, which has been manifested between christians of discordant sentiments, we rejoice in the belief that there are thousands of well disposed christians of different sects, who would gladly lay aside their prejudices, could they only obtain correct information respecting each other's characters.—Wholly to dissipate the cloud of existing prepossessions must probably be a work of considerable time. We cannot however but regard the Bible Societies as institutions designed by God for healing divisions and effecting peace among contending christians.

Third. So far as rulers and men of rank and wealth, become united to the Bible Societies, it will naturally excite the gratitude and esteem of the other classes in community, and particularly of those, who are the objects of their munificence. It cannot but be highly gratifying to the poor and afflicted, to see rulers, and men whom the course of Providence has elevated, displaying a benevolent regard to

their best interests, by giving to them the word of life. These societies therefore open the way for friendly union between the high and the low, the rich and the poor, the governors and the governed. Such a union and mutual esteem as naturally results from acts of beneficence on the one hand, and returns of gratitude on the other, must greatly conduce to the general happiness of society. It may be doubted whether any other acts of the Emperor Alexander have had such a tendency to excite the veneration and love of his subjects, and to attach them to his person, as his acts of liberality to bless them with the Bible. And what has been done in the same way by the royal family and by noblemen in Great Britain, has evidently excited the esteem and admiration of multitudes in that Island, as well as in other parts of the world. It is of great importance to the safety and happiness of a state under any form of government, to have the less favored classes of community attached to those who are exalted above them;—and probably nothing has a greater tendency to produce this effect, than for men of rank to feel and display a tender concern for the spiritual and eternal welfare of those whose worldly circumstances demand charity and compassion.

Fourth. The Bible Societies tend to remove the prejudices which have existed between christians of different nations, and to bind them together with bonds of mutual friendship and love. Let any one candidly pe-

ruse the letters which have passed between the British and Foreign Bible Society and the christians of other countries, whether Roman Catholics or Protestants, and his mind must be strongly impressed with the uniting tendency of those societies. Their object, like that of our Saviour's mission, is "Glory to God in the highest, on earth peace and good will to men." They dispense their blessings to men of every clime, of every tongue, and of every description, whether friends or enemies;—disregarding former antipathies or present prepossessions. They seek no other qualification on the part of the objects of their charity, but *want* and a *disposition to receive*. As they seek the good of all, their impartial and benevolent exertions call forth in return the most ardent expressions of gratitude, love, and admiration. By these expressions of benevolence and of gratitude, former prejudices are wearing away, mutual esteem and complacency are excited; and sects which once regarded each other as heretics and enemies, are likely to be "rooted and grounded in love." They feel a tenderness and sympathy for each other as members of the same body. This benevolence and sympathy has risen superior to all the prejudices which national hostilities could excite. Amidst all the convulsions, the carnage and the distress which the spirit of ambition and war has occasioned, the Bible Societies have been rapidly increasing, and the bond of union between christians of different nations has been growing

stronger and stronger. This union, it is expected, will continue, and extend its influence, embracing from year to year still greater portions of the human family in different nations, until it shall put an end to the horrors and desolations of war.

The rage for war must subside in proportion as this spirit of union shall increase. Even while the ambition of rulers may contrive to embroil the nations in hostilities, the spirit of union among christians, who are connected in Bible Societies, will soften the rigors of war. As those societies shall advance, and the bond of union shall be strengthened by reciprocal expressions of esteem and confidence, wars will become more and more unpopular; and rulers, from regard to their own safety, will be induced to an amicable adjustment of such difficulties as may arise between nations, without an appeal to arms. In many nations, we have reason to hope, a large portion of the rulers and men of influence, will become members of the Bible Societies, and be truly engaged in the glorious cause. So far as this shall be the case with the rulers of different nations, they will do all in their power to avoid wars

with each other. All the influence of these societies will, it is hoped, be employed to render unpopular every war which is not strictly of a defensive character; and as soon as *offensive* wars shall cease, *defensive* wars will be known no more.

To these several considerations many others might be added, if our limits would permit. It would be delightful to contemplate the individual happiness which many thousands have already enjoyed in consequence of the benefactions of Bible Societies. How many minds have been blessed with the light of life! How many have had their moral state improved, and found delight in obedience to the gospel! What numbers of poor and afflicted souls have found support under their trials in the hope of a blessed immortality! But if we consider the seed which has already been sown, as destined to produce annually increasing harvests to the end of time, how immense must be the benefits of Bible Societies! What myriads and millions of human beings will eternally bless the Lord, that such institutions had existence, and were made the means of their salvation!

ON SACRED MUSIC.

Continued from page 209.

MUSIC then, hallowed as it may be in the exercises of worship, is one of the means of religious improvement. On some minds, peculiarly susceptible of its impressions, the effect may be

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pereceptible and permanent. No man is fashioned in so solitary a mould as not to catch something from the emotions of others, even where his susceptibility to the expression of sounds is not re-

markable. It is our duty then neither to abuse, nor to neglect so important an instrument of religious influence. It ought to be corrected and modified and perfected (like the other parts of religious service) to produce the highest and most holy effect upon the greatest number of worshippers. To this purpose we must sing with the spirit, and sing with the understanding also. Allow me then to suggest some observations for the good conduct of this part of worship.

The first observation I would suggest, with which all that follow are connected, is this, that it is a part of the public worship of the sanctuary, in which you and I, those who sing and those who are silent, are interested. It is one of the forms in which the common prayers and praises of an assembly ascend in unison to the throne of God. Before the reformation almost all prayer was performed in this united and audible manner, being chanted by the voice; but since our separation from the church of England, we have rather chosen to assign this part of worship exclusively to the preachers, while the congregation join only in mental responses. But in singing we all have the liberty of adding our voices with the choir; not only because it can be done modestly and without confusion, but also with very great increase of the effect of the service. There is no error more common, and which it is of more importance to correct, than the prevailing one, that the choir who lead the music are placed there as performers for the entertainment of

the congregation. When this idea is once suffered to prevail, from the leaders of our devotion, the singers are at once changed into the objects of our criticism. We think no longer of a service to which each individual is expected to bring his most devotional feelings, and his sweetest tones, but we think only of the manner in which our performers execute their parts. Let it never be forgotten then, that singing is a part of service to which every man is to contribute, if he can do it without disorder, and if possible entirely to forget himself and the choir in the general swell of song and the ardor of feeling. Let this view of the subject be once justly established, and we shall no longer be condemned to hear practised or unpractised singers, performing by themselves to a mute congregation, but as is the case in all the reformed churches on the continent, and in many of the dissenting meeting houses, we shall hear a concert of sweet tunes from the multitude of voices, mounting on the air in all the grace of melody to mingle in the distant harmony of celestial spheres.

In order therefore that this part of worship may become the act of the congregation, and always be performed decently and in order, it is necessary that the tunes which are used in the service of God should be few, solemn, simple, and sweet. They should be few, because small indeed is the number of choice and unobjectionable tunes, and it is not easy for those who do not devote themselves to the art, and

who practise only on the Lord's day, to retain in their memories any great variety of airs; and it should be remembered that even if a few are disposed to gratify our love of novelty or variety in the introduction of new compositions, there is a great proportion of every congregation who are disappointed at the use of what they cannot understand, or that in which they are unexpectedly unable to join. Consequently, being deprived of the usual accompaniment of their devotions, they lose much of the influence of devotion itself. But there is another reason for confining ourselves to a limited number of airs, that the better they are known the more accurately they will be sung. Those who are singers by profession well know that the most simple succession of notes affords room for much exercise of the voice, and the more familiar are the airs, the more probable is it that we shall have the pleasure of hearing accurate harmony, and varied and touching expressions of sound. This improvement in the performance where the tunes possess sufficient solid merit to be susceptible of this vocal expression, is in my mind more than a compensation for the want of variety. Indeed when we have associated sentiments of religious veneration or any of the finer feelings of the soul, with certain airs, we shall find it painful to break this mingled charm of simplicity and antiquity by a novelty with merit—much more without.

Again, it is perhaps needless to say that the music which is

used in the service of God should be grave and solemn. The intercourse of the mind with Deity, though it may sometimes be rapturous, ought always to be pervaded with a chastening sentiment of awe from the greatness of the object; and to men of taste as well as piety the lightness of profane music is as irreconcileable to the pure sentiment of devotion as the harshness of a discordant note.

The character of tunes must be gathered from the combined impression which they leave upon the fancy. In the house of God where solemnity seems to envelop the faculties, we ask for music which shall tranquillize while it moves; and though it may raise the fancy above its ordinary level, it should raise it to a region of calmness and contemplation. The gravity and dignity of any movement of music is entirely consistent with the expression of feeling, and very far removed from a tedious monotony which has neither music nor emphasis. The most lively strains may sometimes indeed find a place in our devotion, and touch a chord in the heart which will vibrate in unison; but there is a species of music which is rapid and yet dull, perplexed and yet tedious, with an appearance of vivacity, but utterly destitute of meaning or expression. The prevailing effect of public psalmody should be, to place the mind in that state of elevated tranquillity most congenial to the public instruction and public worship. It should never introduce a train of ideas bordering on irreverence or levity; and, if I may dare say

it, should consist of strains which we should hope might be heard without offence in heaven, and to which stooping angels might listen with pleasure.

The music of the sanctuary should also be *simple*. The difference is strongly marked between what is merely scientific and what is really touching, and though science may assist expression, yet much musical skill may be discovered in composition, without any thing of sentiment. Let it never be forgotten that the object of a choir, or of an instrument, is to give the tone to the voices of the congregation, and as soon as we find ourselves betrayed into admiration of a performer or the performance, we lose the pure sentiment of devotion. When I say then that simple airs are most proper for the worship of God, it is for this reason among others, that the most exquisite vocal or instrumental performance may be really introduced into music of this kind without its being perceived, except by a very practised observer. Thus, though we may not much admire or even distinguish the performance of a particular individual, the general effect is not injured, but rather increased. It is a gross mistake in singing, as on other subjects, to suppose that extreme simplicity implies a want of genius or excellence. The most sublime ideas are often the most simple.

The most simple and ordinary air, sung with correctness of tone and delicacy of feeling, is infinitely preferable to the most difficult tune imperfectly executed, where every thing like feeling is

lost in laborious and anxious efforts after mechanical execution. But it is yet another reason for simplicity in our sacred music, that it may be more easily acquired by the congregation; and I wish to impress permanently the idea, that the ultimate performers are the worshippers; the mass of sound should ever come from the audience. The tunes then that are most easily learnt will probably be the most correctly sung; and though I would be far from encouraging any thing like the fastidiousness of art, where the worship of God is concerned, yet I beg it may be remembered, that there are always those in every society who unite something of the sensibility of a fine ear to the devotion of a pious heart; and it is to be lamented, that an unpleasing discord or an unfortunate blunder, should ever occur to intercept both harmony and devotion. The only security against this unpleasant effect is the simplicity and familiarity of the music.

I added also that music should be *sweet*. By this I mean not to recommend that cloying melody which pleases at the first, but the charm of which is dispersed by a few repetitions; but I mean that besides the delight of harmony there should be something captivating even to the ignorant in the melodious succession of the notes; a beauty which is perceptible by the most untutored, and not lost upon the man of musical science.

Since the part of worship, of which we have been treating, is so interesting to us all, nothing should be omitted which may

prevent its producing its highest effect. The thoughts in ascending toward God should find their flight free and uninterrupted. Hence I will add, the poetical language in which our praises are conveyed, should, if possible, always be such, as shall at least not obstruct the influence of the music. While the ear of one is offended with a false note in music, another may be offended with a false rhyme in poetry; and no reason can be given why the highest and most correct efforts of the fancy should not be consecrated to the purposes of devotion as well as the most sublime and penetrating strains.

It is true that the mind may attain such superiority to the senses, as not to feel the want of these adventitious aids of devotion; but in our present state of imperfection and of progression, I know not why every part of the public psalmody should not receive equal encouragement and

melioration. Every thing should be avoided in our public worship which may excite the jest of the prophaner, or the disgust of the man of taste; the pious mind I willingly acknowledge is superior to either; but the affections of the most pious cannot be impaired by the progress of exterior improvement, and the man of the world finding nothing in our service to disgust him, may at length be converted into something higher and more heavenly minded. The accusation therefore of excessive refinement, or fastidiousness of taste, I conceive to be unworthy of attention, for it is a truth as immutable as nature, that the utmost purity and perfection of taste, so far from counteracting, really promotes all that is admirable and spiritual and pure in the soul; just as the highest beauty of personal features, is consistent with the most rapturous and celestial expressions of countenance. B.

DISSERTATION ON THE SINFULNESS OF INFANTS.

MR. EDITOR,

I AM not certain that the sentiments of the following dissertation coincide entirely with yours. But the importance of the subject entitles it to discussion, and I shall be happy if my remarks attract to it the attention of abler writers. I have wished to avoid all improper severity in noticing the opinions which I oppose. These opinions I am persuaded are very consistent with a christian character. But still they appear to me injurious to those who embrace them,

and to the general cause of christianity. If the error is on my side, I hope that I am open to conviction, and I shall gratefully acknowledge the kindness which may enlighten and correct me.

The sinfulness of children.

The question which I propose to discuss is this—Whether a child at birth, before the exercise of reason or conscience, is criminal, or guilty, or sinful, or deserves blame and punishment.

Some of my readers, unacquainted with systems of theolo-

gy, will ask, whether it is possible that the affirmative of this question was ever seriously and deliberately embraced. Yes, reader, the opinion which astonishes you is not unknown, is not uncommon. There are those whose language respecting children, if it have any meaning, directly affirms their guilt and their desert of ruin. According to some, human nature is sinful, corrupt, depraved at birth. Infants are demons in human shape, objects of God's abhorrence, and if treated according to their deserts they would be plunged into hell. Some have even spoken of them as consigned to this abode of woe, as rolling in this ocean of endless flames; and many more, who recoil from this dreadful doctrine, still say that they merit this doom, and that they are only preserved from it by God's free and sovereign mercy.

Were this opinion embraced but by a few, it would deserve no notice; but when we consider that it lies at the foundation of many religious systems, and gives a character to the sentiments of a large part of christendom, it deserves most serious attention.

4. To refute this opinion nothing more seems necessary than to appeal to the principles of common sense, and to the obvious dictates of reason and conscience. There are some great leading sentiments engraven on our hearts by God, which are worth more than a thousand arguments in settling a question like the present. Consult these, and how soon will the point be decided. Carry a plain man, whose mind is unperverted by system, to the

cradle of a new-born infant, and ask him whether this child is sinful or deserves to suffer on account of any thing which it has brought with it in the world. Will he not instantaneously and instinctively answer, no; and if he be a man of quick sensibility, will he not answer with emotion? A new born infant sinful! Common sense asks, why, what has he done? He has only drawn a few breaths, and uttered a few unmeaning cries. He is an entire stranger to his nature and state, has not one idea of duty, and has not enjoyed a single means of improvement. Right and wrong, heaven and hell, all the truths and motives of religion are as unknown to him as to the cradle in which he sleeps. Can sin, guilt, and ill desert be ascribed to such a being? Can he be a sinner, who has never acted, never judged, and never felt any thing except a few pains and pleasures of the body?

A sinful character is that which deserves blame and punishment. But do those qualities, which children have received from their Creator and brought with them into the world; to which they have added no strength, by voluntary indulgence in opposition to their sense of duty; and which they are as unable to prevent as they are to stop the course of the sun in the heavens; do these deserve blame and punishment? It seems one of the clearest truths, that we are responsible only as far as we have power to know and do our duty; that we are depraved and guilty only as far as we indulge passions or perform actions, which we have the means

of resisting or avoiding. Man is accountable only, because he possesses reason and conscience. Take away these, and he is no more a subject of praise and blame, than a brute. It is the neglect and disobedience of these higher principles of his nature which constitutes his guilt. What blame then can be attached to those qualities, which are implanted in the child by the Author of his being, and which he possesses before the exercise of reason and conscience? To blame and punish him for these, would be as repugnant to our natural sense of justice, as to punish him for his features and the form of his limbs, for he has just as much control over the one as the other, and had no more agency in acquiring the former than the latter.—Is God less just than man?

2. Another argument against the doctrine of sinfulness at birth is, that those who assert it in words continually contradict in actions. Nature revolts at the sentiment which they labor to believe. You would expect to see the professor of this doctrine looking on children with mingled sorrow and aversion. Instead of this, they take them into their arms with all the eagerness of affection, smile over them, sport with them, and follow their sprightly motions with delight. Now is it possible that these persons really view these children as wholly polluted, a generation of vipers, fit only for the society of satan? I have often been struck and amused at hearing affectionate christians speak of little children as interesting

and *delightful little beings*, when according to their religious system they were bound to regard them as full of enmity to God and the objects of his abhorrence. I have thought, what a triumph of nature over system is here!

3. Another argument against the theory of the sinfulness of children is, that very few who hold it are willing to follow it into its fair consequences. I have met with very few, if any, who believe that children who die in infancy are cast into hell. Some indeed have expressed this sentiment in language at which the flesh may tremble. But most, who believe the sinfulness of human nature at birth, still shrink from this consequence, and think themselves libelled and traduced, if charged with believing the damnation of infants. But why this scrupulous delicacy? Is not sin the proper object of punishment? Is not a being, who is wholly sinful, deserving of unmixed evil? Is it not right, that beings of every age should be treated according to their character? If children then have sinful characters, why do you revolt and shudder at their condemnation? You must acknowledge their damnation to be perfectly consistent with rectitude and the moral attributes of God. Why then are you so offended, when you are charged with believing that the just punishment will be inflicted? There is something very suspicious in this anxiety to avoid the fair consequences of your doctrine. Your belief of it, however loudly expressed, is not genuine, thorough, and sincere. You shrink

from it the moment it is to be reduced to practice. There is something in the heart which disclaims it, and which teaches you in language stronger than your theory, that God would be dishonored, should he make this doctrine the rule of his treatment of children.

4. I proceed to an argument, which is indeed founded on our feelings, but is yet not without its force, because these feelings are amiable and implanted by our Creator. I ask then, if children were demons, fit for hell, would God have given them that attractive sweetness, that mild beauty which renders them the most interesting objects on earth, and which compels us to shrink with horror from the thought of their everlasting ruin? Let those who support this sad doctrine contemplate the countenance of infancy, its unfurrowed brow, the smile with which it rewards the caresses of parental affection, and the tranquillity which sleep diffuses over its features. Who has not felt the turbulent passions of his nature calmed by the sight of childhood; and is this winning child, whom God has adorned with charms the most suited to engage the heart, abhorred by God, and fit only for the flames of hell?

5. Another argument against this doctrine may be drawn from the general tenor of scripture. I know that a few detached passages are adduced for its support. But let a man of an honest mind read the Bible in connexion, and then ask himself, what are the sins which are there condemned, and which

God is there represented as punishing. Are they not sins of the life, committed against light, and conscience, and means of improvement? Where are we called to repent of the nature which we brought into the world with us? Is not this God's ground of complaint against his vineyard, the people of Israel, that he had cultivated it with care, and when he looked that it should bring forth grapes, that it brought forth wild grapes? Do not the whole scriptures give us similar ideas of a sinful character, as that which is formed by intelligent beings in opposition to knowledge and means of virtue.

6. The conduct of Jesus Christ towards children is another argument against that doctrine which represents them as born heirs of hell. When his disciples repelled those who were bringing children to him, he was much displeased, and said, "let little children come unto me and forbid them not, for of such is the kingdom of heaven; and he took them into his arms and blessed them." Who can contemplate this delightful scene, can behold these little ones folded in the arms of Jesus, and hear him proposing them as patterns to his followers, and yet conceive that he viewed them as wholly polluted, objects of God's wrath, and worthy of his everlasting curse?

7. Once more—Does not this doctrine tend to dishonor God, and to alienate from him the hearts of his creatures? We must always remember that the moral perfections of God, his equity and justice, his benevo-

lence and mercy are the great and only grounds, on which he claims, or may or can claim our veneration and love. These perfections lie at the very foundation of piety. Let these be shaken, and the whole fabric of religion totters. God is the proper object of our love and worship, not because he is a powerful Creator, but a righteous, equitable, and benevolent Creator. We learn from these obvious remarks, that we cannot suspect too strongly a doctrine, which, after serious and impartial attention, appears to us to clash with God's moral perfections. Now let me ask, can we conceive any thing more repugnant to justice and benevolence, than the doctrine, that God brings children into existence with a nature deserving his abhorrence, and that he abhors them on account of the very nature which he has given them? How can we ascribe to God a more repulsive and unamiable character? How calamitous would it be to receive existence from such a Creator! We are taught to regard God as infinitely kinder than earthly parents. But with what severity of language should we speak of an earthly parent who should stamp a character of sin on his child, and then regard it with aversion? Is it possible, that creatures fresh from the hands of God, are at their first breath utterly vile, and heirs of his wrath?

I am aware, that many wish to evade this objection, by going back to Adam, and saying that we receive from him, and not from God, our original depravi-

ty, and therefore God may justly abhor and punish it. But am I not God's creature? Do I not owe my body to his skill, and my mind to his inspiration? When my soul began to exist, was it not precisely what God caused it to be? Did it possess at that moment a single quality or propensity, which he did not by his own immediate agency produce? If he then abhor the child on account of any thing which it brings into the world, does he not abhor the work of his own hands?

But granting that Adam, and not God, gave me the nature with which I was born, I still insist, that it would be unjust and cruel, to abhor and punish me as a criminal on account of qualities, which I involuntarily derived from another, be he who he may. I am only to be hated for what I myself do, and for what I become by my own agency. This is one of the plain, indelible principles of the human heart, which no sophistry can entirely efface. Like the sun, it shines by its own light, and the mists of metaphysical ingenuity, which are designed to obscure it, melt away before its brightness.

These remarks are far from exhausting the subject—but if they awaken attention to it, and lead to a more extended discussion, their end will be answered.

THE EDITOR'S APOLOGY.

THE preceding dissertation has been admitted, from a conviction that the subject is interesting to all; that it is one which has occasioned much anxiety to many pious christians, and one on which good people are divid-

ed in opinion; and from a hope that a candid discussion may be a means of affording light and promoting kind affections.

Being ourselves of the number of those who need information on some questions which the subject naturally involves, and wishing an answer to the dissertation, of a character to afford much light and comfort, we submit for consideration the following questions:—

1. Do not the scriptures lead us to view sin as the violation of some reasonable law, and of some *real obligation to obedience*?

2. Are not all the divine commands addressed to the subjects, as possessed of *knowledge*; and are not the requirements limited by “*all the understanding*?”

3. Does not our Savior’s preaching imply, that men are more or less criminal, according to the light and advantages they dispise or abuse?

4. What is the ground of moral blame and divine displeasure in those who are destitute of un-

derstanding, and consequently incapable of profiting by the light and advantages which others enjoy?

5. What are the real advantages which result from believing, that infants are the objects of God’s abhorrence, prior to his bestowing on them those faculties which render them accountable in the view of conscience and the common sense of mankind?

6. If a belief of the doctrine be essential to piety and salvation, or of any great advantage to mankind, why was it wholly omitted in the preaching of our Savior?

7. Is it doing honor to our Lord and Master, to represent any doctrine as essential, which was never so represented by him, nor even mentioned in the whole course of his ministry?

A candid, concise, and well written answer to the dissertation will be gratefully received and cheerfully admitted.

POETRY.

ODE TO SICKNESS.

Not to the rosy Maid whom former hours
Beheld me fondly covet, tune I now
The melancholy lyre:—
But 'tis to thee, oh sickness! 'tis to thee
I wake the silent strings; accept the lay:
Thou art no tyrant, waving the fierce scourge
O'er unresisting victims;—but a Nymph
Of mild, though mournful mein; upon whose brow
Patience sits smiling, and whose heavy eye,
Though moist with tears, is always fixed on heaven.
Thou wrapp'st the world in gloom;—but thou canst tell
Of worlds where all is sunshine; and at length
When through this world of sorrow, thou hast led

Thy patient sufferers, cheering them the while
 With many a smile of promise, thy pale hand
 Unlocks the bowers of everlasting rest:
 Where death's kind angel waits to dry their tears,
 And crown them with his amaranthine flowers.
 Yes, I have known thee long! and I have felt
 All that thou hast of sorrow.—Many a tear
 Has fallen on my cold cheek; and many a sigh,
 Called forth by thee, has swelled my aching breast.
 Yet still I bless thee! O, thou chastening power!
 For all I bless thee! thou hast taught my soul
 To rest upon itself; to look beyond
 The narrow bounds of time, and fix its hopes
 On the sure basis of eternity.
 Meanwhile, even in this transitory scene,
 Of what hast thou deprived me? Has thy hand
 Closed up the book of knowledge; drawn a veil
 O'er the fair face of nature; or destroyed
 The tender pleasures of domestic life?
 Ah no! 'Tis thine to call forth in the heart
 Each better feeling; thou awakenest there
 That unconfined philanthropy which feels
 For all the unhappy; that warm sympathy
 Which, casting every selfish care aside,
 Finds its own bliss in seeing others blest:
 That melancholy, tender, yet sublime,
 Which, feeling all the nothingness of earth,
 Exalts the soul to heaven:—and more than these,
 That pure devotion, which, e'en in the hour
 Of agonizing pain, can fill the eyes
 With tears of extacy; such tears perhaps
 As angels love to shed.—
 These are thy gifts, oh sickness, these to me
 Thou hast vouchsafed, and taught me how to prize.
 Shall my soul shrink from aught thou hast ordained?
 Shall I e'en envy the luxurious train
 Around whose path prosperity has strewn
 Her gilded toys? Oh let them still pursue
 The shining trifles; never shall they know
 Such pure and holy pleasures as await
 The heart refined by suffering. Not to them
 Does fancy sing her wild romantic song.
 'Tis not for them, her glowing hand undraws
 The sacred veil that hides the angelic world.
 They see not, at the shadowy hour of eve,
 Descending spirits, who on silver wing
 Glide through the air, and to their harps divine
 Sing in soft notes, the vesper hymn of praise;
 Or pausing for a moment as they turn
 Their radiant eyes on this polluted scene,
 Drop on their golden harps a pitying tear.
 Prosperity!—I court thy gifts no more.
 Nor thine, O blooming health!
 If for my faded brow thy hand prepare
 Some future wreath, let me the gift resign.
 Transfer the rosy garland, bid it bloom
 Around the temples of that friend beloved,

On whose maternal bosom even now
I lay my aching head! and as I mark
The smile that plays upon her speaking face
Forget that ever I have shed a tear.

RELIGIOUS INTELLIGENCE.

Donations to the Massachusetts Bible Society for the past year.

His Honour William Phillips	•	•	•	•	•	•	\$500,00
Rev. Joseph Chickering, Woburn	•	•	•	•	•	•	8,00
Thomas Barnard, D. D. Salem	•	•	•	•	•	•	5,00
E. A. Holyoke, M. D. do.	•	•	•	•	•	•	5,00
Rev. S. C. Thacher, being part of a sum put into his hands by an anonymous person for religious and charitable uses	•	•	•	•	•	•	25,00
James Brackett, Esq. Quincy	•	•	•	•	•	•	50,00
A Friend, by the hands of Rev. Mr. Channing	•	•	•	•	•	•	10,00
Adam Babcock, Esq. Boston	•	•	•	•	•	•	18,00
Mr. William Ropes, do.	•	•	•	•	•	•	20,00
Samuel Salisbury, Esq. do.	•	•	•	•	•	•	50,00
From three Ladies in Worcester	•	•	•	•	•	•	50,00
Mrs. Catharine Haven, Dedham	•	•	•	•	•	•	10,00
A Lady, by Artemas Woodward	•	•	•	•	•	•	1,00
Cent contributions in Brookline, by the hands of Rev. John Pierce	•	•	•	•	•	•	45,38
A "Bible Christian," from Greenfield	•	•	•	•	•	•	5,00
Joseph Holmes, Cambridge	•	•	•	•	•	•	5,50
John Howe, Boston	•	•	•	•	•	•	50,00

Statement of receipts and expenditures by the Bible Society of Massachusetts, from June 1813, to June 1814.

1813.

June, Balance on hand from last year	53,51
Collection after Anniversary Sermon	375, 9
Interest and dividend on stock	197,67
To amount received from subscribers to fund for replacing Bibles captured	907,00
Donation from his Honour William Phillips for the current fund	500,00
Amount of subscriptions and donations the past year	765,88
	<hr/>
	\$2799.15

1813

Cash paid for Bibles and Testaments the past year, printing, packing, &c.	850,13
Cash paid for £166, 13, 4, sterling, remitted in exchange to the British and Foreign Bible Society to replace Bibles captured	640,39
By grant to Bible Society of New York, towards a translation of the New Testament in the French language	300,00
On hand of the permanent fund	181,57
1814, June, To balance in Treasurer's hands, current fund	827, 6
	<hr/>
	\$2799,15

General exhibit of the sums received and paid by the Bible Society of Massachusetts.

Receipts in five years,

In donations for permanent fund, the principal part of which is invested in bank stock	3494, 7
From annual subscribers and donations for the current expenses	4457,44
Interest and collections at anniversary meetings	1714,71
Collected by subscription for Bibles captured	907,00

\$10,573,22

Expenses since the formation of the Society,

Paid for Bibles, Testaments, and printing charges	5221,70
Three Massachusetts Bank shares cost	1912,50
Fifteen Manufacturers' and Mechanicks' Bank shares	1500,00
Grant to Ohio Bible Society	100,00
ditto to New-York Bible Society	300,00
Remittance to British and Foreign Bible Society	640,39
Balance on hand	898,63

\$10,573,22

Boston, June 2, 1814.

Errors excepted,

JOHN TAPPAN, Treasurer.

DR. PORTER'S LETTER TO THE EDITOR.

To the Editor of the Christian Disciple.

SIR,

THE friends of Zion will be gratified to hear that there is a revival of religion in this place. Several appear to be under serious impressions, and about eight or nine have become hopefully pious. Many are saying to us by their conduct, (the most agreeable way, in which they could say it,) "we

Plainfield, Massachusetts, May 16, 1814.

will go with you, for we have heard that God is with you." The work is remarkably free from enthusiasm, and the most pure and distinguishing, that I ever witnessed.

Yours respectfully,

JACOB PORTER.

BRITISH AND FOREIGN BIBLE SOCIETY.

"SOME select extracts," says the Christian Observer, "from the correspondence of this society have been printed since the Ninth Annual Report." The substance of these is given in the Number for Feb. 1814, from which the following particulars are extracted.

1. From Copenhagen, we hear that the resolution of the committee to print 5000 additional copies of the Icelandic New Testament was on the point of being executed.

2. From Zurich, we learn that the

Bible Institution prospers wonderfully.

3. A Bible Society has been formed at Kanapa, in Esthonia. In that district Mr. Paterson states, that among 106,000 inhabitants 200 Testaments are not to be found. An edition of 10,000 Testaments was to be forthwith printed. Another Bible Society, to be called the Courland Bible Society, has been formed at Mitau, in Courland. Mr. Paterson says, "a fire is kindled by the Lord in Russia, which warms every heart, and inflames them with

zeal to follow the example of their beloved Monarch;—the same day on which the society was formed at Reval, a Bible Society was formed at Moscow. There are now seven Bible Societies in the Russian Empire.

4. The Rev. L. Van Ess, the Roman Catholic Professor of Divinity at Marburg, in giving account of the distribution of 3,000 German Testaments observes, that the eagerness to read the scriptures is very great, and the application for New Testaments very frequent. The Bishop had allowed the introduction of Testaments into catholic schools. "Never," says the minister, "were the minds of men more accessible to the word of life; never was the necessity of religious comfort so deeply felt; never was the entrance to the kingdom of heaven more widely opened than now."

5. The Rev. Dr. B. Chaplain to the Swedish embassy in London, paid a visit to his native country in the summer. The society in Stockholm had printed 9,000 Swedish Bibles and 19,000 Testaments. They were printing 2,000 more Bibles. Another society has been formed at Westeras.

6. The convicts on board the Three Bees, convict ship, appear to have been greatly benefitted by the Bibles furnished by the society. On the passage 170 of them united in a letter of thanks to the society: "your gift," they observe, "gives a new train to our ideas, a new object to our hopes; convincing us of the necessity of seeking the kingdom of God, it assures us we are in no wise cast out."

7. In India many copies of the scriptures had been distributed among the native Portuguese, and always thankfully received, and in some cases with tears of joy and gratitude.

8. Mr. Butscher, a missionary, writes that on his passage he was wrecked—the natives near the river Gambia took possession of the vessel—among other articles he lost 12 Arabic Bibles given by the Bible Society—the natives, who were Mahometans, would not sell the Bibles back to him. He offered 8l. for one but could not obtain it.

9. The Rev. R. E. Jones, secretary

to the Bible Society at the Isle of France, writes, that all the French Bibles and Testaments sent him had been disposed of, and that a supply of double the number was wanted. He says the avidity with which the Bible is purchased is beyond description.

10. (This article respects America, and contains little but what we published in the last number.)

11. The number of Bibles issued by the British and Foreign Bible Society in the year 1813 is 141,941. Testaments 159,453, in all 301,394. The total number issued by the society from the 7th of March 1804, to the 31st of Dec. 1813 is—Bibles 377,529—Testaments 590,146, in all 967,675; besides 109,400 copies printed on the continent by the aid of donations from this society.

In a letter from Mr. Paterson, dated at Petersburg, Dec. 11, 1813, he says, "The zeal of the Bible Society here exceeds all description. The Petersburg Society and its branches are promoting the printing of the scriptures in **TEN** different languages."—Kalmuc, Armenian, Finnish, Polish, French, Selavonian, Dorpatian, Esthonian, Revalian Esthonian, Lettonian. "If to these," says Mr. Paterson, "you add the Icelandic, Swedish, and Lapponian, you will find the scriptures are printing in thirteen different languages."

Newfoundland.

The Christian Observer contains a letter which represents in feeling terms the destitute situation of this colony. The writer laments that while British benevolence is so laudably exerting itself in every direction for the propagation of christianity, Newfoundland should seem to be overlooked. "The population is computed at 100,000 souls." There are but three clergymen of the church of England in the Island. To the southward of St. Johns', there is not a protestant minister of any denomination. There are ten or twelve Roman Catholic priests in the Island, who have a zeal worthy of emulation, visit every cove and creek, and every inhabited spot, and make many converts.

China.

Mr. Morrison, a missionary of the London Missionary Society, who has resided sometime at Canton in China, perseveres with success in the work of translating the scriptures into the language of the millions of that country; and it would appear that he has been instrumental in converting some individuals. The gospels have been printed some time. Most of the epistles and the Acts were in the press in Feb. last.

Extracts from a sketch of the British and Foreign Bible Society.

"So vast is the confederacy which this society combines, and so momentous are its consequences likely to prove, that neither the philosopher nor the politician, any more than the christian or the philanthropist, can be justified in neglecting to investigate its character, and to consider its probable influence on the condition of human society. And what phenomenon can be more calculated to excite astonishment, or to repay the labor of investigation, than that which is presented to the mind of the inquirer in this prodigious, complicated, and efficient machine?—a machine which, composed of various yet well adjusted parts, and covering a field of immense extent, is producing an indefinite diffusion of that heavenly knowledge, which is alone adapted to make men wise, and good, and happy!"

"In order to form a just conception

of this important institution, and to prognosticate its effects on the civilized world, it will be necessary to view it a little more nearly, and to enter more particularly into the details of its present vast and increasing magnitude.

"The seat and centre of this institution is in London, the metropolis of the British empire, and in the foremost rank among the cities of the world. Its larger component parts are to be traced in Auxiliary Societies, or other aggregate associations, formed under its encouragement, and contributory to its object and operation, in several of the most considerable, and in some of the minor towns, throughout the United Kingdom; and in conspicuous and convenient stations, throughout the other portions of the world already enumerated. Its Auxiliaries within the United Kingdom comprehend some of the most important and commanding positions, and already amount to nearly 200. On the continent of Europe, it has numerous Auxiliaries of great activity, and operating under the most respectable patronage, in Stockholm, Berlin, Bâsle, Abo, Presburg, St. Petersburg, &c. These stations, from their local position, and the conveniences, both literary and mechanical, with which they abound, are peculiarly favorable to the object of supplying the inhabitants of that continent with the scriptures in their several languages."

DISTRESS IN GERMANY.

"About eight years ago the calamities occasioned by the different provinces of Germany, gave rise to subscriptions, and to the formation of a committee in London, to relieve the distresses on the continent.—Nearly 50,000l. was then remitted to the continent, which rescued multitudes from distress and the brink of ruin.

"Many well authenticated afflicting details of the present distress having been laid before the committee on the

14th of Jan. 1814, it was immediately resolved to remit the sum of 3,500l. to respectable persons, with directions to form committees for distribution at the following places: to Leipsic 500l. Silesia 500l. Hanover and other places 500l. to the many thousands forced from Hamburg 1,000l.—at a subsequent meeting 500l. to Eufurt, Naumburg, and vicinities.

"The committee, in calling on the public for aid, laid before them a va-

riety of information recently received from the continent, from which a few extracts will be given.

Memorial from Leipsic.

"Our resources are exhausted, and we have yet here a prodigious number of sick and wounded; upwards of 30,000 in more than 40 military hospitals, with our own poor to be provided for." "All the countries of our continent have been more or less drained by the destructive war. Whither then are these poor people to look for relief? Ye free, ye beneficent, ye happy Britons, whose generosity is attested in every page of the annals of suffering humanity; whose soil has been trodden by no hostile foot, who know not the feelings of him that beholds a foreign master revelling in his habitation;—of you the city of Leipsic implores relief for the inhabitants of the circumjacent villages and hamlets, ruined by the military events of October."

A letter from Mr Kaufmann, counsellor of regency, Lauenburg, has the following passage.

"We have suffered here beyond all belief. Only our lives are saved; and if Providence preserves from the epidemical diseases which begin to spread around us, as the effects of our wants, anxiety and grief, we shall be thankful. The two last harvests are entirely lost to us.—Thousands of horses, cows, and sheep have been taken from us; and for three months past we have been exposed to all kinds of exactions and cruelties. Even now we stand helpless and forsaken—our situation is such that we fear a famine."

Extract of a letter from the Rev. Mr. W. superintendant at Stratsburg.

"I will not hurt your feelings by a

minute description of the incredible sufferings of this little country, which has been occupied for three months past by almost the whole of the French and Danish armies; 11,000 of whom were in one instance quartered for several days on the small town of Molln, containing no more than 250 houses. Our ruin seems inevitable; every thing around us is destroyed, our fields and gardens laid waste, our houses emptied, 10,100 head of cattle consumed by the enemy, who barbarously shot three of our peasants for not willingly surrendering the last of their property."

Extract of a letter from Dohna, near Dresden.

"It is calculated that on an average no less than 500,000 soldiers passed through Dohna at different periods. Four engagements took place near it; cattle of every description were forcibly taken away—our fields and gardens laid waste—some villages have been entirely burnt, others in part. We have been plundered three times, a famine is apprehended."

"A public meeting was afterwards held at the city of London Tavern, which was numerously attended, at which it was resolved to call loudly on the public, and particularly on the clergy throughout the kingdom, to come forward in aid of their suffering brethren on the continent. The appeal has not been made in vain. Upwards of 30,000l. have already been obtained, and we may hope that the benevolence of the British public is far from being exhausted."

Christ. Obs. Feb. 1814.

By newspaper accounts it appears, that since the above was written, large additional contributions have been made in Britain for the suffering Germans.

Candidates for the ministry in Cambridge and its vicinity.

Rev. Mr. Leonard, Boston.
Mr. William Popkin, Malden.
Mr. Ed. W. Andrews, Newbury-port.
Mr. Joseph Field, Boston.
Mr. Lemuel Capen, Cambridge.

Mr. John E. Abbot, Boston.
Mr. David Damon, do.
Mr. Hiram Weston, Duxbury.
Mr. David Reed, Cambridge.
Mr. Jonathan P. Dabney, do.